



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

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| <p>1. If came (to) you ^g the hypocrites said they ^z: we witness/testify verily you ^g (are) assuredly¹ Allah's messenger; and Allah knows verily you^g(are) assuredly His messenger; and Allah witnesses/testifies verily the hypocrites (are) assuredly liars.</p> | <p>إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ﴿١﴾</p> |
| <p>2. Ittakbtho (they^z took and presumed) their ayma'na (oaths) a junnaton (covert/shield); so they ^z repelled a'n (off) Allah's path; verily they fouled what were they ^z working they^z.</p> | <p>أَتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَن سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٢﴾</p> |
| <p>3. Tha'leka (afar-that-it/) ^x (is) because they ^z believed; afterwards unbelieved they ^z; then (had been) stamped² on their hearts so they not understand.</p> | <p>ذَٰلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٣﴾</p> |
| <p>4. And if saw you ^h them marvel you^g their bodies; and en(if) they^z say [you^s] listen for their say; as that they (are) timbers musannadaton (those that had been propped); they ^z reckon every a she-shriek (is) on them; they (are) the foe³; so ehtbarhum (let-caution [you^s] regarding them); mutually fought them Allah⁴, wherefrom⁵ yo'afako⁶ (off-right dissuaded/ dissuaded speciously) they^z.</p> | <p>وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خَشَبٌ مُّسْنَدَةٌ تَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرهُمْ فَيَقْتُلُهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ ﴿٤﴾</p> |
| <p>5. And if (had been) said for them: let-come you^z yastaghfer⁷ ([he] seeks forgiveness) for you^b Allah's messenger, they^z curved their heads; and saw them you^h repelling while they (are) mustakberoon⁸ (they^z affirmably stand haughtily above submission).</p> | <p>وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّاْ رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُّسْتَكْبِرُونَ ﴿٥﴾</p> |
| <p>6. Equal on them istaghfar'ta (sought forgiveness you^h) for them or not tastaghfer (sought forgiveness [you^s]) for them; never forgives for them Allah; verily Allah divinely-guides not the people the fa'seqeena (rebels vis-à-vis Allah's command).</p> | <p>سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٦﴾</p> |

¹ The "ل" in "لرسول" "الرسوله" and "الكاذبون" all are juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed in all three cases by "assuredly". See إعراب القرآن، لمحمود صافي.

² The expression: "stamped on the hearts" is an Arabic tongue expression meaning that their hearts were stamped such that their hearts are sealed so that they understand not and nor comes out of them any meritorious thing.

³ The word "عدو" in Arabic is used for: (1) singular and (2) plural and as (3) "multitudinous foe," see الهادي and اللسان.

⁴ There is Arabic tongue expression which says: "mutually fought him Allah." The Arabs take it to mean: cursed him Allah and took him as a foe, and that perhaps he is so strong, hence in a way a good praise, that only Allah will destroy him. Similarly in this great Ayah, that indicates the same ill result to those in reference.

⁵ The word "أنى" is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

⁶ The word "يؤفكون" means they are dissuaded to divert to an improper path away from the right, they get persuaded by specious concoction.

⁷ The word "يستغفر" = "يطلب الغفران" = "[he] seek forgiveness." In English there is no seemly way to say: "يستغفر" per se. So I settled for saying: "[he] seek forgiveness."

⁸ The word "mustakberoon" = "مستكبرين" does not have an exact English equivalent per se. It is plural, masculine, subjective noun, meaning: they who disdain others and are affirmably self-exalters and arrogating self-pridefulness. Hence, we transliterate and parenthetically explain.

7. They who^r say they^z: let-not expend you^z on whom^p (are) *enda* (at the presence of/at/by) Allah's messenger until they^z disperse; and for Allah(are) the Heavens'^w and the Earth's^w treasures; [and,] but the hypocrites not understand they^z.

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَيَّ
مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا
وَلِلَّهِ خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ
وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ ﴿٧﴾

8. They^z say: *la'en* (indeed if) returned we to the city^w surely assuredly⁹ exits the lordliest¹⁰ from it^w the *athalla*¹¹ (he who was humbled and subdued); and for Allah (is) the prestige¹² and for His messenger [too] and for the believers [too]; [and,] but the hypocrites not know they^z.

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ
لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَلِلَّهِ
الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ
وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴿٨﴾

9. O you who^r they^z believed: let not *tolheykom* (entertainingly-preoccupy/distract you^z) yourⁿ possessions and yourⁿ children *a'n* (regarding) *thekre* (duties for/Prayer for) Allah; and whoever [he] does *tha'leka* (afar-that-it/) ^x then those they (are) the losers.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ
وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ
يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾

10. And let-expend you^z of what We provided you^b from before that *ya'ateya*^x (approaches/comes to) ^x an *ahadokom* (a lone/any-one you^b) the death; then says [he]: my Lord *lawla* (why have not You^h) delayed me to *ajalen* (term-limit) near; so *assaddqa* ([I] give-charity) and [I] be of the *ssa'lebeena* (righteous-people).

وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ
يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ
لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ
فَأَصَّدَقَ وَأَكُنْ مِنَ الصَّالِحِينَ ﴿١٠﴾

11. And never delays Allah a self^w if came its^w *ajalo* (term-limit); and Allah (is) Proficient by what you^z work.

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا
وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١١﴾

⁹ See footnote 1 above regarding *assuredly*.

¹⁰ The word “الأعز” is the *most prestigious*, but for lack of a better word, most *approximate* is: “the lordliest,” especially the word “أعزاء,” we had translated in (S5:54) as “lords,” as “lord” has *many* meanings, but one, according to Merriam Webster’s Unabridged Dictionary, is: “one having power and authority over others.”

¹¹ The word “athallo” is *singular, masculine, subjective noun*, meaning: *he who was humbled and subdued*.

¹² The word “العزة” = “prestige” = *lordliness* in the sense of: *possessing power and authority over others*. +